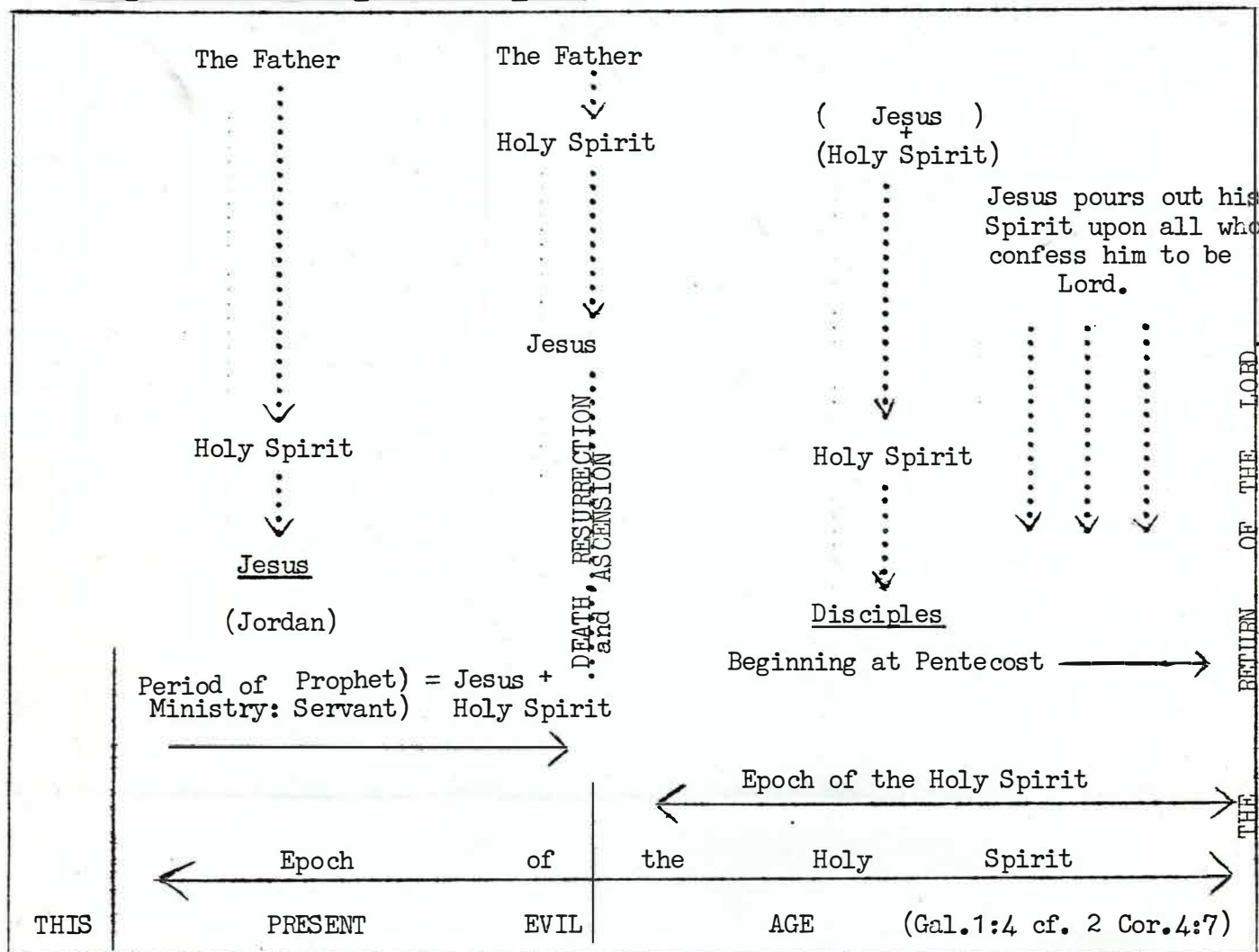


# THE HOLY SPIRIT

## Study I: Jesus and the Baptism with the Spirit

Diagram: The New Age of the Spirit



- Note:**
1. This present evil age: from the fall of Man to the Return of Jesus.
  2. Jesus the sole bearer of the Spirit: Jordan to Pentecost.
  3. Jesus the Baptizer with the Spirit: Pentecost to Parousia.

### 1. Jesus the Bearer of the Holy Spirit

Jesus baptism in Jordan by John not for sins but as Perfect-Israel (Mt.3:15). He was already in a unique relationship with His Father (Luke 2:49 cf 48). The Father's words describe what He was already: "My beloved Son in whom I am well pleased" (Mk.1:11). Isaiah's words were already true: "The Spirit of the Lord shall rest upon him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD (11:2, see 11:1-5). Moreover, the prologue to the Gospel of John declares that when the world was made Jesus was already and eternally the Divine Word, Son, Creator. The descent of the Spirit at Jordan ushered in a New Epoch in which the already-divine Jesus exercised certain functions or roles which were vital to the New Epoch:

#### (1) The Spirit-anointed prophet of Isaiah

"The spirit of the LORD GOD is upon me; because the LORD has appointed me to preach good tidings unto the meek; he has sent me to bind up the broken hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn" (61:1-2).

Immediately after Jordan, Jesus applied these words to Himself in the Nazareth synagogue. His ministry was marked by Announcement that the Kingdom of God was imminent (Mt.1:15) and by Performing signs which delineated the nature of the Kingdom of God (Mk.4-6). The Kingdom of God had actually come into the midst of men in Jesus (Mt.12:28, Lk. 17:21).

The Spirit was active in convicting men's hearts about the signs of Jesus (Mt.12:28-32).

(2) The Spirit-anointed servant of Isaiah:

"Behold my servant, whom I uphold; my chosen in whom my soul delights: I have put my Spirit upon him ..... etc." (42:1).

This meek and obedient servant who will bring salvation to the Gentiles (42:1-4) also meekly and effectively makes atonement by his death for the sins of many (Isa. 52:13 - 53:12).

The Kingdom of God proclaimed by Jesus, the Spirit-anointed prophet, is self-fulfilled by Jesus the Spirit-anointed servant who rejected the devices of power-politics and embraced the way of the Cross, the will of his Father (Mk.14:36).

A further phase of the new epoch of the spirit began at Pentecost - the risen Jesus poured out his spirit on his disciples. This spirit descended on him at Jordan and remained throughout His vital ministry. Thus John the Baptist testified: "I saw the Spirit descend as a dove from heaven, and it remained on him. He who sent me to baptize with water said to me, he on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit, and I have seen and have borne witness that this is the Son of God" (John 1:32-34).

II. Jesus the Baptizer with the Holy Spirit

In A.D.29, John dramatically declared:

"There comes after me one who is mightier than me .....  
I baptize you with water  
but he shall baptize you with the Holy Spirit" (Mk.1:7-8).

John the Baptist clearly referred to Joel 2:28f where

- (i) The Lord God Himself would pour out his spirit (2:27-28).
- (ii) This outpouring or baptism would occur on the Last Day (2:31).
- (iii) It would be a day of Salvation for those whom the Lord called (2:32).

At Pentecost John's words, which Jesus appropriated (Acts 1:4-5), were fulfilled for the first time:

Peter: "This Jesus God raised up and of that we are all witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear".  
(Acts 2:32-33).

The Last Day(s) began with the Pentecost outpouring of the Spirit (Acts 2:17), when Jesus initially indicated his Lordship in Heaven (2:33). Three years later Peter referred to that outpouring as marking "the beginning" (11:15) and as the context for his "belief in the Lord Jesus Christ" (11:17).

The marvel was that the heavenly Lord Jesus had now poured out his Spirit on the household of the Gentile Cornelius at Caesarea (11:16-17). The Baptism of the Spirit was not confined to Jews. Thus Paul can use the verbal form of the phrase (scripture only uses it in a verbal form !) to describe the beginnings of the life of the congregation at Corinth:

"For by one Spirit we were all baptized into one body -  
Jews or Greeks, slaves or free - and all were made to  
drink of one Spirit." (I Cor. 12:13).

The Last Day is, in fact, an Epoch, in which the exalted Lord baptizes all men, Jews and Greeks, who confess him to be Lord. Wherever men yield their lives to Him through the gospel, He baptizes them with the Holy Spirit.



### III. Jesus' Expectation about the Holy Spirit

Jesus knew and understood the expectation of the Baptist about the Spirit (Acts 1:4-5).

The synoptic gospels are aware of the coming ministry of the Spirit (Mt. 10:20, Lk. 11:13, 24:49).

St. John is especially clear: 7:37-39. Note the coming of the Spirit after Jesus' glorification. John 20:22 is a 'prophetic sign' of the coming of the Spirit to empower Apostolic witness. By a vivid act it points to Pentecost as the feet-washing points to Calvary. For John 20:21-23 see Luke 24:45-49.

Note especially John 14:16-20 where Jesus will pray (on the Day of His Glorification) -

- (1) The Father to give
- (2) Another
- (3) Paraclete = (a) one who consoles and/or (b) one who convicts
- (4) = the Spirit of truth (assoc. with the word of truth?)
- (5) Permanent presence (cp Jesus short ministry)
- (6) In that day (Post-Pentecost) you will experience the Trinity

### IV. The Disciples' Comprehension about Jesus

The case of the Disciples: Their spiritual blindness (as in Mark)

- . Re the Parable of the soils (4:10-13)
- . In the storm, no faith (4:40)
- . No comprehension about the loaves (6:52)
- . Jesus rebukes their blindness (8:14-21)
- . No comprehension of resurrection (9:10) nor death (9:32)
- . Arguments about priority (9:34, 10:35)
- . Exclusive of other disciples (9:38) and children (10:13)

Pentecostals (and others) argue that Pentecost changed blinded powerless believers into spirit-filled believers and that this pattern is normative.

We reply that (1) the New Age in which the Spirit would be poured out on men, (beginning with the disciples) did not commence till Pentecost. (This is not to deny the presence and activity of the Spirit cf Mk. 14:38 and Mt. 16:17), and that (2) the disciples' experience of the Spirit belonged to the unique interim period when the Spirit who was to be poured out rested on Jesus alone. Soon Jesus would baptize them with the Spirit from on high, and that (3) no other believers can again live through those three years of Jesus ministry. The Spirit-Age had indeed begun - but He alone was the bearer of Spirit in His New Ministry. The disciples' experience of the coming of the Spirit was from the Post-Pentecost perspective "abnormal" and irrepeatable. Their experience is an "is" of history; we must not covet it into an "ought" of normative Christian experience.

We observe that it is the characteristic role of the Holy Spirit to glorify the One who has been glorified, Jesus. Although the Holy Spirit is a fully personal Sovereign centre of consciousness who fully participates in the Divine Name (Mt. 28:19), He does not glorify Himself nor does he convict men about Himself. The apostolic speeches in the Acts call men to focus faith and repentance towards Father and Son. The Holy Spirit comes as the evidence of response. The next lecture will say more about this.